Home Mission Echoes

"The Country for which I lifted up mine hand to give it to your fathers."

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Vol. IX MAY, 1906 No. 5

WOLF LAYS DOWN, GREY BULL; CROW CHIEFS.

510 Tremont Temple
Boston

Topics for 1906.

JANUARY.—The South—Freedmen. Resources. Perils. Encouragements.
FEBRUARY.—The North—Alaska. Extent and Resources. Social and Religious Condition.
MARCH.—The Board of Directors. American Baptist Home Mission Society. Woman's American Baptist Home Mission Society. Administration—Methods of Work.
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NOVEMBER.—Mormons. Danger to Government. Danger to Society. Danger to Church.
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HOME MISSION ECHOES

This paper is published monthly under the auspices jointly of the American Baptist Home Mission Society and the Woman's American Baptist Home Mission Society, and represents in a concise manner the interests of both organizations. It aims to make a cheap, popular Home Mission periodical, attractive in its mechanical features, interesting to old and young in its varied contents, with numerous illustrations during the year. Mrs. M. C. Reynolds is the General Editor, and Mrs. Jas. McWhinnie, Assistant Editor. Rev. Howard B. Grose has charge of the Home Mission Society's Department, and Mrs. Anna Sargent Hunt charge of the Department for "Our Young People." All correspondence pertaining to the editorial department of the paper should be sent to Mrs. M. C. Reynolds, 510 Tremont Temple.

Note the remarkably low terms: Subscription price per year, twenty-five cents. Five copies and upwards to one address yearly, twenty cents each.

Pastors, Sunday School Superintendents and all friends of Home Missions are invited to promote the circulation of the paper.

HOME MISSION ECHOES will be sent to all subscribers until ordered to be discontinued, when all arrears must be paid.

All moneys and letters pertaining to subscriptions should be sent to Gertrude L. Davis, Business Manager of HOME MISSION ECHOES, 510 Tremont Temple, Boston Mass.

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The Arapahoes.

THE Arapahoes are glad to again send word to their friends in the East. The last few months have been filled with many blessings from the Father above for which we wish to thank Him. The whole aspect of the work has changed; our people are ready and anxious to endure hardness as good soldiers of the cross. The leaven is working slowly but surely. Some of the unconverted are regular and attentive at the church services and are closely watching the lives of the Christians. It is indeed a testing time for those who have openly confessed Jesus, and they seem to realize this themselves and are not only watching their own words and actions but are urging their unconverted friends to come into the "Jesus Road." Almost every Sunday in our afternoon prayer meetings they tell us of talks they have had with the unconverted and we feel that many of these will soon come—possibly during our Association this year at Saddle Mountain. In our camp trips we are warmly welcomed and cordially entertained even by those who are not Christians and the majority of the tribe seem favorable to the Gospel message. During recent talks with two men who drink they both said they were going to stop the evil habit and one of them told us he hoped soon to become a Christian. Last Sunday Cut-Nose made a strong talk against the liquor and gambling habits and said these two evils were keeping many from coming into the Jesus Road.

I want to tell you just a word about a dear girl who is now lying low with consumption. Her name is Doris Loneman and she is the half-sister of baby Mary Reynolds. Doris is about fifteen and has been in school some of her life; is a bright, pretty girl very faithful in attending church when well enough. We think she is a Christian, her membership being in the Congregational church. Her father and mother are both earnest Christians and we are hoping and praying that she may be spared to them many years.

March 28, 1906. MAMIE P. KING.

THE AMERICAN BAPTIST HOME MISSION SOCIETY

Receipts for March, 1906.

Maine	$1,307.53	Massachusetts	$13,694.70
New Hampshire	501.97	Rhode Island	1,728.25
Vermont	2,015.93	Connecticut	2,760.65
			$37,350.95

Home Mission Echoes

"Our Echoes roll from soul to soul,
And grow forever and forever." —*Tennyson.*

Vol. IX. MAY, 1906 No. 5

Editorial

THE busy days of March are over and our fears concerning the Treasury have been realized. In our general account we met the bills due April first, but had no balance to our credit, and our Stackpole Contingent Fund was reduced from $5,000.00 to $700.00.

In the Alaska account there was no balance on hand and the Alaska Contingent has not been replaced. Not a very bright outlook when we consider that the work we assumed in June, 1905, did not extend simply to the close of our financial year, but our teachers are engaged to June, 1906, and some of them to August.

Before this article reaches the ECHOES' readers about $2,300 will be needed for teachers' salaries alone, and the larger part of this amount will have to be borrowed. What shall we do in this emergency? This question should appeal to every Baptist woman in New England and your answer to it determines our work for the coming year.

GERTRUDE L. DAVIS, *Treasurer*

ADVANCE OR RETREAT.

WE devote a large portion of our paper this month to Alaska, as the letters recently received from there are of great interest, and because the one from Mr. Coe requires careful consideration. We give it to our readers that they may share with the Board the responsibility of approving or disapproving of Mr. Coe's action in receiving so many into the Home.

It is certainly encouraging to know that the Orphanage is doing just the work for which it was established. Fifteen years ago we asked for three thousand dollars annually for its support, and expected if the work prospered there would be increased expense. This has been true and of late years we have asked for six thousand dollars annually. This is a small amount to cover every expense connected with the work, salaries, living expenses, travelling expenses, care of grounds, and all improvements.

The Alaska Fund has seldom received that amount, and we have been compelled to draw from the general account to secure it. The Alaska Mission was undertaken after careful and prayerful deliberation and with the approval of our constituency and with the sure hope of steady support. We expected a large share of its support from our Sunday Schools, but in no year have they contributed three thousand dollars.

Mr. Coe's letter comes to us as we close our financial year. He tells us that he has received nine more children into the Home and that others are anxious to enter. This means increased expense, but it means also an opportunity to serve the Master in caring for His little ones. We ought to rejoice; instead, our hearts are anxious as we realize the expense involved.

The general fund has closed the year with no balance, its contingent fund nearly gone, and the Alaska contingent fund is gone and no balance in the treasury with the prospect of months when money comes so slowly for all parts of the work.

Mr. Coe writes it is easier to sit in Boston, far away from the pressing demands, and say No and turn away homeless children, than it is for him, who sees their actual condition. He cannot refuse what to him is a God-given opportunity for service. We cannot blame him —he was right. *But it is not easy* to sit in Boston and see the receipts for a Mission that requires at least six thousand dollars annually come in so slowly, as Eighty-two Dollars one month and other months between One and Two Hundred Dollars only. To watch these receipts and to know that greater opportunities for service await us I say is *not easy*.

Our workers in Alaska are toiling night and day, crowded for room, enduring hardships, and that willingly, of which we have but little idea. If we send them a hearty God speed in their work and say "care for all you can", that means *advance* and advance means a more generous support. If we tell him "No, you must refuse admission to these needy ones" then we must *retreat* and lose ground already gained. Which shall it be? ADVANCE or RETREAT?

Women of New England, help us to decide.

MRS. JAMES MCWHINNIE.

OUR GREATEST NEED.

THE Archbishop of Canterbury, in his recent visit to New York City said, "In no place I have ever seen has life and its activities seemed to whirl so restlessly as here. How easily in this atmosphere can the higher things go out of mind. How easy in your young vigor to forget the unseen things."

Is it not true that in the rush and push and stress of our life we forget that this life is but the threshold of the life eternal? We forget our dependence upon Him who gave us life. Is not the cause of our anxiety today and our depleted treasury because we have been so taken up with the things that perish that we have not prayed as earnestly and as constantly for God's blessing upon our work? Let us ask Him that our hearts may be filled with His Spirit and our minds true to Him and His service. Those who pray will give, and thus a way will be open for advance in all lines of our work.

Provisional Program For Annual Meeting, First Baptist Church, Beverly, Mass., May 2 and 3.

The twenty-eighth annual meeting of the Woman's American Baptist Home Mission Society will be held with the First Baptist Church, Beverly, Mass., on Wednesday and Thursday, May 2nd and 3rd, 1906, beginning at 2 p.m., Wednesday, and closing Thursday afternoon.

The workers' meeting will immediately precede the first session of the annual meeting, and will be held in the same church, Wednesday morning, May 2nd at 10 o'clock.

Simple meals will be furnished at the church at twenty-five cents a plate.

Beverly is on the Eastern Branch of the Boston and Maine Railroad. Trains leave the North Station at 8.17, 8.50, 10.10 10.45 a.m. and in the p.m. 12.30, 12.40, 1.40, 2.15, and by consulting the time table of the Eastern Road other trains will be found.

MRS. GRACE COLEMAN LATHROP.

WEDNESDAY AFTERNOON AT 2.

Devotional Service.
Appointment of Committees.
Reports of State Workers.
Exercise on Alaska. Beverly Boys.
Shoshone Sacagawea. Mrs. M. T. Hoague, Concord, N. H.
"Methods in Young Women's Work." Mrs. Horace McGuire, Portland Me.

WEDNESDAY EVENING AT 7 30.

Devotional Exercises.
"Immigration, a Problem in Democracy." Mr. Phillip Davis Boston.
"The Progress of Colored Women." Mrs. Mary Church Terrell, Washington, D. C.

THURSDAY MORNING AT 9.30.

Devotional Meeting till 10.
Report of Board of Directors.
Report of Treasurer.
Report of Alaska.
Report of Paper Mission. Miss Eva A. Howlett.
Symposium. "What Next?"
Finances?
Information? Mrs. J. W. Knight, Worcester.
Personal Work? Mrs. Guy Lamson, Hyde Park.
Courage? Miss Fannie Story, Gloucester.
Consecration. Mrs. Woodman Bradbury, Cambridge.
Address. Miss Mathilda Brown, our Swedish Missionary.
Address. City Work. Rev. W. B. C. Merry, Boston.

THURSDAY AFTERNOON AT 2.

Devotional Service.
Election of Officers.
Address. Miss S. E. Owen, Mather School, Beaufort, S. C.
Address. "The Christian View of the Foreign Horde." Rev. J. H. Spencer, No. Adams.
Address. Mrs Janie Pritchard Duggan, Ponce, P. R.
Address. Rev. Carey Chamberlain, Beverly.

The Murrow Indian Orphans' Home.

THIS Home has been in existence about three years, although for several years preceding about 75 orphan children were cared for and educated at Atoka Baptist Academy, which has now become the Murrow Indian Orphans' Home. Many of the boys and girls educated here have gone out into the world to plan and act for themselves, with energy, intelligence and worthy aims. There are now 90 children, varying in age from five to eighteen years, at the Home. Training in manual labor is a prominent feature of the education which they receive, and they have come to so appreciate this that it does not seem irksome to them as they go out to earn a living for themselves.

The hearty appreciation and confidence manifested on the part of all in the Territory who have become acquainted with its work—citizens of Atoka, where it is located, Indians and whites in the Territory prominent citizens of the Choctaw and Chickasaw Nations, members of the Dawes Commission and the U. S. Superintendent of Education for the five civilized tribes in the Territory—these hearty expressions of confidence and appreciation are a great encouragement to the founder, Rev. J. S. Murrow, D.D., the Board of Directors, teachers and friends.

The financial outlook, while demanding, in the immediate future, large outlays in building cottages, which have come to be an imperative necessity, is encouraging. At the close of last December no indebtedness stood against the Home. The amount of donations received in cash for the years 1903-4-5 was $8,134.20 and the expenditures for the same time were $8,596.05. The deficit for the three years—$461.85 was met by an additional donation by Dr. Murrow, which, with his previous contributions, amounted to over $3,000.00. The money received has been largely used in making improvements on the farm and getting it in readiness for the Home when moved from Atoka. In addition to the above donations 3,200 acres of land have been donated by individual Indians from their allotments (1410 acres) and by the Choctaw and Chickasaw Councils (1790 acres). This farm is located in a body and is well adapted to the needs of the Home. The larger part of this farm has been enclosed, 250 acres are already under cultivation farm buildings have been erected and stock, teams and farming utensils procured. A fruit orchard of thirty or forty acres has been planted and a large nursery started from which it is the intention to plant an orchard of two hundred or three hundred acres of fruit trees and erect a canning factory, as some of the land is very favorably adapted to fruit-raising. In the land and the work that has been done on it a splendid foundation has been laid for the future support of the Home. With the help of the farm and provisions from the land alloted to the children the Home can become practically self-supporting after the buildings have been erected on the farm. For these buildings the cottage plan is the one adopted by the Board of Directors. These cottages will cost about $3,000.00 each. Five of these and a school house are the urgent, pressing needs. These buildings must, by all means, be erected the coming summer. All the money now contributed by friends will be used in building these cottages. The farm is about twenty miles from Atoka. The present buildings are not large enough for those now in the Home and many others are eager to come as soon as provisions are made for them. The work of the Home can be far more satisfactorily done on the farm than where it now is. Delay means much to the orphan children

in the Indian Territory. Sharpers, grafters and greedy guardians are seeking to get their land from them and then no provisions for their support will be left for them while at the Home and after they leave it to care for themselves. In the Home their interests can be guarded and protected and their land preserved for them. This was one important consideration leading to a decision to build the cottages this summer. At least $25,000.00 will be needed for the erection of the really necessary buildings of which only about $5,000.00 are now in sight. But the founder and friends of the Home confidently believe that God who so evidently directed in its establishment will provide for its future On the strength of this assurance the work of building will commence as soon as plans and specifications are procured.

An institution of this character, like which there is no other exclusively for Indian orphan children, the aged and the infirm within the United States, ought to have the sympathy and support of friends of the Red Men so as to place it at once on a self-supporting basis and assist it in helping those who can now be helped and saved from the greed of those who would despoil them and leave them to perish.

DANIEL ROGERS.

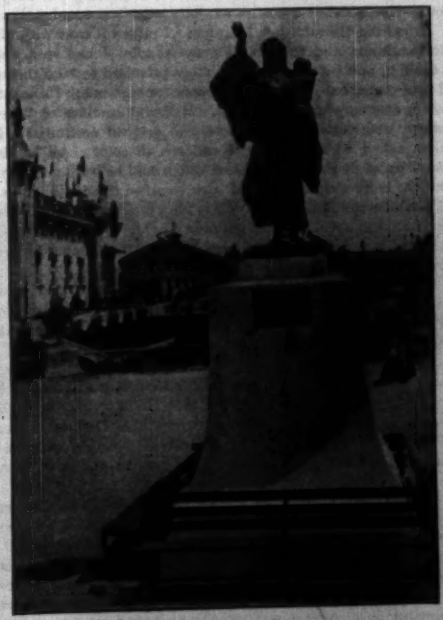
Sacagawea

Sacagawea, translated Bird Woman, was the wife of Charboneau the half French, half Indian interpreter of Lewis and Clark in their famous tour through the North-west. When a child of eleven she had been stolen from her people, the Shoshone Indians, and had been brought down a captive to the Minnetaree country of North Dakota. Charboneau had bought her as a slave and afterward made her a wife. She learned that a party of white men were preparing to journey to the far West. She visited Captain Clark and offered her services as a guide which was accepted and she with her husband and child joined the camp of the white men and went with them the entire journey.

SHOSHONE SACAGAWEA—a captive and wife was she
On the grassy plains of Dakota in the land of the Minnetaree;
But she heard the west wind calling and longed to follow the sun
Back to the shining mountains and the glens where her life begun.
So, when the valiant Captains, fain for the Asian sea,
Stayed their marvelous journey in the land of the Minnetaree,
(The Red men wondering, wary—Omaha, Mandan, Sioux—
Friendly, now, now hostile, as they toiled the wilderness through)
Glad she turned from the grassy plains and led their way to the West,
Her course as true as the swan's that flew north to its reedy nest;
Her eye as keen as the eagle's when the young lambs feed below;
Her ear alert as the stag's at morn guarding the fawn and doe.
Straight was she as a hill side fir, lithe as the willow tree,
And her foot as fleet as the antelope's when the hunter rides the lea,
In broidered tunic and moccasins, with braided raven hair,
And closely belted buffalo robe with her baby nestling there—
Girl of but sixteen summers, the homing bird of the quest,
Free of the tongues of the mountains, deep on her heart impressed,
Shoshone Sacagawea led the way to the West—
To Missouri's broad savannas dark with bison and deer,
While the grizzly roamed the savage shore and cougar and wolf prowled near,
To the cataract's leap, and the meadows with lily and rose abloom;
The sunless trails of the forest, and the canyon's hush and gloom;
By the veins of gold and silver, and the mountains vast and grim—
Their snowy summits lost in clouds on the wide horizon's rim;
Through somber pass, by soaring peak, till the Asian wind blew free,
And lo! the roar of the Oregon and the splendor of the sea!

Some day, in the lordly upland where the snow-fed streams divide—
Afoam for the far Atlantic, afoam for Pacific's tide—
There, by the valiant Captains whose glory will never dim
While the sun goes down to the Asian sea and the stars in ether swim,
She will stand in bronze as richly brown as the hue of her girlish cheek,
With broidered robe and braided hair and lips just curved to speak;
And the mountain winds will murmur as they linger along the crest,
"Shoshone Sacagawea, who led the way to the West!"

BY EDNA DEAN PROCTOR.



SACAGAWEA

My dear Mrs. McWhinnie:

I do not know how you will receive what I have to tell you. It is no serious trouble, but there may be serious trouble before all is done with.

Late in January I received a letter from the Marshall in Kodiak, saying that there were three families there who had children but no food, no fuel, no work, no clothing, and that they wished to send their children to the Mission. I went to see them.

The first family had two children, a boy and a girl. The next three, a boy and two girls. The third four boys. The youngest is a girl about 14 months, the next a boy about 20 months, then there are three about four, two five, and two about eight years of age.

Now what would you do in such a case? Nine children destitute, worse than orphans. Needing daily food, daily and nightly care, needing a training to make them children of God, and the opportunity to take them and do what we can to make them fit for His kingdom.

We had fifty-one before. Our dormitories were filled, our beds all full and some carrying double already. What would you do? Our bills already high and we in debt. Money coming slowly. What would you do? It would be easier to sit in Boston, far away from the pressing demands, far away from the sight of the needy children, far away from the knowledge of the disreputable character of the mothers, and say we will not take them. But here, with full knowledge of the circumstances. Here where we have established the home for just such cases. Here where we have begun a work for God, according to His will as we believe. I could not refuse to accept what I believe was a burden, or privilege, or duty, or service, what ever you may call it, which was sent by Him.

I realized the additional burden. I talked it over with all the children, and workers at prayers, after I had seen the children, and before I had definitely promised to take them. I told them that it meant more work for each one. It meant more economy on every hand. It meant sacrifice of time, effort, and perhaps of what we had deemed necessities. I then asked who wanted the children to come. All hands went up at once. I then asked who would be willing to care for the baby girl, and several girls signified their willingness. Then who would take care of the baby boy, and several boys answered at once. I went the next day and brought the nine over to the Orphanage. And that made the number of our Mission children sixty.

Did I do right? I have been anxious to know what you will say. I wish I could talk it over with you. But I believe I have done what God would have me do, and I believe that He has the means to care for the sixty children.

Now as to the additional funds. I do not know where they are to come from. But I do believe that they will come. I believe God is in this work, and that He is trying our faith perhaps, and wants us to draw more heavily on His storehouse. I know we have not prayed so earnestly for His help and guidance as a usual thing before. I believe the prayer of faith will raise the needed money and support.

I received a letter from the Marshall again tonight saying that a boy of eight had committed burglary and the Judge wanted to send him here in preference to sending him to jail. One boy whom we received in the same way years ago, has just been received by the church for baptism. Another received at the same time has asked twice to be received for baptism, and has been requested to wait for further teaching. What would you do? What shall I do? I am not sure yet.

A letter in the last mail asks if we will receive three children from Catalla. So the number would increase, so the work would develop. Is it God who is leading us on, or is He trying our faith, or are we presumptuous to think of accepting the children that are offered with no effort on our part to receive them?

What did we do with the nine? New beds were made. Eleven small boys sleep in a room 12 by 23 out of which two closets are cut. The rest of the boys sleep in the large dormitory. The girls have three rooms, but two of them are crowded.

I wish that the members of the Board either collectively or separately, could set a special time for prayer for the work here for the worker for the children, and above all, that we may all be led by God's Spirit to do His will in the management of the home. I know if we do His will, He will supply every need.

Wood Island, Alaska, Feb. 12, 1906, CURTIS P. COE.

APOGNAK, ALASKA, Jan. 4, 1906.

To the Readers of the Home Mission Echoes:—

It has been impossible to answer all the letters that have reached me in my far away home; nevertheless they have been a great joy and inspiration to me in my work. I wish I might write a long letter to each one who has remembered me, and gradually I will do so.

To the many friends who have sent presents for the Christmas Tree, I will say that if you could have seen the black eyes dance and have witnessed the perfect delight of the children, it would have repaid you for all your trouble and expense; besides what a merry Christmas it made for the teacher! I shouldn't wonder if she were not about as happy as the children, because you had made it possible for her to give them such a lovely Christmas. Besides the pleasure it has been to the children—back of it all lies a *deeper* blessing. There is a great lack of faith in God, or in His people, in this country, generally speaking.

Oh! that it might make their verdict more just! flashed across my mind upon overhearing a conversation between two white men. It ran along about like this, "Now *that* is what might be called real goodness!"

"Yes, the people who sent these things certainly did not do it with the object of benefitting themselves." It must have been done out of pure unselfishness, and people who will go to the trouble they have, just to make these children whom they have never seen happy, must be thoroughly good." I considered that as great praise, for in these days those outside the kingdom are most severe critics as to motives prompting any good work.

There were electric tops, woolen hose, play dishes, balls, marbles, colored pencils, boxes of water colors, books, "box blocks," and such lovely dolls. Doesn't it seem strange, that coming from so many different parts of the country—from Maine to Oregon—from Florida to California—no especial number asked for, that there were exactly enough to give each little girl one, and one to each of two little boys who were so anxious to get a doll Christmas?

There were just enough for each member of the school a present besides for some of the little sisters and brothers who are very faithful to the Sunday School. A hundred presents in all. Some of them sent by my home friends. Some by

friends who are working among the Indians, but mostly from ladies of our own Home Missionary Societies.

Let me thank you, in behalf of the children of Afognak, for your unselfishness, for well I know that many of the gifts would have been very nice to give to nieces and nephews at Christmas time, and I think I fully appreciate all the "giving up" of some little home pleasures, those hundred presents represented.

I think there is a marked improvement in the children in many respects. Among all that has been brought to bear upon them the influence of the many cards and pictures of prettily dressed children, and the new thoughts created by seeing new things, even in pictures, has laid the impress of more intelligence upon their countenances; then the thought that somewhere in this great big world there are people who think about them and care enough for them to send them

SCHOOL ROOM AT AFOGNAK.

We thank you for the presents themselves, but more for the goodness of heart that lay back of them. I had saved all the beautiful Christmas cards and booklets that have been sent during the summer and winter and now am trying to give them where they will be appreciated, and will bring joy into some lives. I have also kept all the valentines and such pictures as will be good to use in manufacturing others, for Valentine Day. So you may all imagine us having a "jolly good time" because of your sending them.

A number of friends have written to me, asking if I need more pictures, cards or papers. I have plenty of "lesson cards," but if I had those which belong to the charts of the 2nd and 3rd quarters of 1905, I could do better work. In the evenings and on Sundays the children get their cards out and look them over, and talk them over—for this reason it would have been a good thing if I could have given them the cards to correspond with the lessons on the chart. For the first quarter I had, and I think they remember those lessons best. If any one will send more pictures I can use them profitably. I have plenty of the papers for the Sunday School to last all winter. I have taken apart a couple of charts and given one of the large Bible pictures to each child. There is one in every home, and in no instance has the Bible verse been cut off. I have also sent a couple of duplicate charts to isolated towns, near by. I often think as I look at them on the walls, "My word cannot return unto me void." The cards, pictures, and papers have all been well taken care of, and greatly appreciated.

Thanksgiving Day we had services in the public school, also a social for the older pupils in the evening.

things,—has born into them a self-respect or self-confidence, or a something that has roused them, and done them good.

So we will hope that in some way or other, in His own time, the great All Father will bless to their good all the kind deeds you have done for these people who have had so little to make life a joy.

HANNAH E. BREECH.

GROUP TAKEN THANKSGIVING EVENING.

The American Baptist Home Mission Society

Editorial.

A REVIEW of the work of the past year shows many features of progress. Perhaps the outstanding work, because it is new, is that of evangelism. Under the leadership of Drs. Woelfkin and Chivers a series of conferences was planned, covering points both east and west, and now continuing on the Pacific coast. The results have fully justified the wisdom of the policy pursued. This was to undertake an educative and stimulative conference work in the main, rather than enter upon great mass meetings. The primary intent was to reach the pastors and spiritually-minded members of the churches and quicken in them the evangelistic spirit so that the churches might become imbued with that spirit, and each church do its own legitimate evangelistic work all through the year. In addition to the conferences there have been some special meetings calculated to attract outsiders, and special work has been done in educational institutions. Words of commendation and thankfulness come from all sides with regard to this new service and its fruitfulness. The testimonies of pastors are all to the same effect, that every pastor has been made to feel anew the missionary impulse, which is evangelistic in its very nature. Dr. Woelfkin possesses rare gifts as an expositor of Scripture, and he has made prayer a new power to many who have heard him. We rejoice in the outreach of this movement, which is not for a day, but has in it the elements of permanent blessing.

THE revival spirit has been present in nearly all of the Home Mission schools, and in some of them the work has been sweeping, so that practically the entire student body has been converted. It is the aim of our schools that no student shall go out from them without a Christian foundation upon which to build life, and this aim is realized to a remarkable degree. Here is one of the characteristic reports from the school field. It comes from Principal Walter J. Pack, who has been most successful in developing our academy at Cherokee Academy in the Indian Territory. He says that a recent meeting "was the greatest soul gathering the school has ever witnessed within its walls. The seed had been sown during the past few months, then came the harvest. Rev. J. H. Franklin, District Secretary of the Home Mission Society, was the effective agent of blessing. His first sermons were preparatory. The students were deeply impressed from the beginning and the work of grace was felt in every heart. Without pressure or sensationalism, 45 students, most of them in advanced grades, accepted Christ. Others were deeply interested and asked for prayer. It was one of the best meetings I have ever seen, in school or church." This report could be many times duplicated, as to the effects of the presentation of the gospel to our students. Those who believe in Christian schools can confidently support those conducted by the Home Mission Society.

THERE has been decided progress in the work among the Indians. In general this work goes along on about the same lines. Indians are not wont to move rapidly. Responsiveness is not one of their foremost traits. They listen well, and receive a great deal, leaving one in doubt as to the effect. But sometimes a break comes, and then it is a real break and revolutionary. This has been finely illustrated during the past year in the Arapaho field. We have already related in ECHOES how Missionary F. L. King and his brave wife, after seven years of waiting and working, hoping almost against hope, had seen the rift in the cloud and the sunlight of a brighter period streaming in upon them. The coming forward of more than a score of the Arapahoes at Association, desiring baptism and giving testimony to their conversion, was the beginning of a new life in the tribe, as of a Baptist church. The good work has not stopped. Mr. King says that a great change has been going on ever since this decided step was taken by leading Indians. "Do not think that the Indians are all turned into angels," he says, "and that we have a paradise among them; but the conditions have changed wonderfully." Changed just as they always do when the gospel of Jesus Christ really gets into the heart and controls the life. It certainly was a great day when the old Chief Left-Hand, leader of the tribe, was finally led by his observation of the influence of the meetings in subduing the customary drunkenness and fighting during the sun-dance period, to urge his people to attend the services and more than that, go on and take the Jesus Road. When ten Arapahoes were baptized on a Sunday morning in the river near the camp, the old chief was deeply moved. Other tribes have felt the same gospel power. We shall hope soon to give an account of the new work at Darlington among the Cheyennes and Arapahoes, where Missionary Rounds has taken charge of the mission turned over to the Society by the Congregationalists. There are two government schools on this reservation, within a few miles of the mission.

THE annual meetings, to be held in Dayton, Ohio, May 17-22, with the First Church, promise to be exceptionally interesting. The Publication Society is the first of the national Societies to hold its sessions, the Home Mission Society following, and the Missionary Union closing the week. It is expected that the annual sermon before the Societies will be preached by Dr. W. C. Bitting, now of St. Louis. There will be special evangelistic services Sunday

evening. We hope that a large number of the New England women may be able to attend the meetings. The journey to Dayton can be made to include a visit to the capitol, and Washington will be at its best in May. The Dayton Baptists will give most cordial welcome to all delegates and guests.

THE itinerary of Drs. Woelfkin and Chivers included a Pacific Coast Conference in Portland, April 16-18, at the White Temple. On the program we notice Dr. Brougher, the pastor, Rev. Herbert J. White, formerly of Beverly, who is doing a fine work in his new western field, Dr. M. W. Haynes, and others. Other conference points are Butte, Boise, Spokane, Seattle, Tacoma, Oakland, Los Angeles and Phœnix.

A MISSIONARY among the Mormons found a woman who had never heard a Christian sermon. She said she had been in Utah fifty-three years and never heard anything but Mormonism. And when she heard the gospel preached she said, "That is just what we need around here." There is great religious destitution in Utah. Mr Nutting says one of his gospel wagons traveled over 1100 miles from village to village, visiting about 85 settlements in a region as large as Ohio, but in hardly more than a dozen places was there any Christian work.

THE many friends of President Tefft, of Hartshorn Memorial College, will be glad to know that he is convalescing after a long and serious illness. He is now able to give some attention to the general work of the college.

THERE is now a First Osage Indian Baptist Church. It was organized with ten members, and is the first church of any denomination among the Osages. This rejoices the heart of Missionary C. W. Burnett, who has labored long and faithfully for this tribe. Seven converts were baptized on the day of the church organization. Rev. Robert Hamilton, missionary among the Cheyennes, preached for ten days at the Osage Mission at Pawhuska, O. T. The death of Benjamin Strike Axe, the interpreter, whose picture and sad story were given in *The Monthly* some time ago, is a great loss to this field. He was faithful, and it is difficult to find any one to take his place.

The Gospel Power

MISSIONARY KING writes that he has greater confidence than ever in the Arapahoes and in the power of God's Word. He says that an old time heathen Arapaho of the worst kind — a gambler, drunkard and polygamist, has utterly changed his life, and is setting an example that might well be imitated by many white Christians. He lives fourteen miles from church, but when the weather will permit he breaks his camp on Friday or Saturday and drives to the Mission, camping near the church for the Sunday services. When he cannot do this, he has a meeting at home. He is also seeking to bring his friends to Christ. Equally good things are said of the other Arapahoes who have confessed Christ. The missionary was afraid to trust some of them, but he has been most happily disappointed. Some for whom he feared have proved most faithful workers. The Arapaho church now numbers over 30 members.

The Indians and Negroes

WHAT THE HOME MISSION SOCIETY HAS DONE AND IS DOING FOR THEM.

BY HENRY L. MOREHOUSE, D.D.

FIRST and constant field of missionary effort has been the North American Indian. In this, Roger Williams, immortal for founding a commonwealth on the basis of religious liberty for all and special favors for none, was a pioneer, even before Eliot. Of his methods he wrote: "God was pleased to give me a painful, patient spirit to lodge with them in their filthy, smoky holes, even while I lived at Plymouth and Salem, to gain their tongue." From 1814, missionaries of the Baptist General Convention lived among them, taught them the simple industries, and won many to Christ. For a long period after 1835, work was greatly hindered by removals of tribes to the West, and by wars between the Indians themselves and between them and the whites. With the adoption about forty years ago of Grant's "Peace Policy" for the Indians, and with the almost total extinction of millions of

ONE OF OUR INDIAN WOMEN CONVERTS.

buffaloes, more stable conditions prevailed; while the present policy of the Government in educating Indian youth and in allotting tribal lands in severalty are long strides toward the civilization of the Indian and make our work more hopeful.

There are about 4,500 members of Indian Baptist churches in the five civilized tribes, with native preachers. Several tribes of "Blanket Indians," just emerging from their old ways, have recently given remarkable illustrations of the transforming power of the gospel preached to them through interpreters and lived before them by consecrated missionaries. The Home Mission Society is now working among

INDIANS FOR WHOM OUR MISSIONARIES ARE WORKING.

sixteen tribes. For many years the Society has maintained two or more schools, both for ministerial students and for others, in order to provide better leaders for a people soon to cope with the forces of our civilization. In his native state, the North American Indian, a savage, a pagan but not an idolater, nomadic, unlettered, taciturn, haughty, exasperated by unjust treatment from the pale-face, and latterly chafing in his restricted reservations like islets in the all-encompassing, surging, Anglo-Saxon sea, though a difficult subject of evangelization gives ample proof of his redeemability, encouraging us to press this work with greater vigor than ever.

And now, from the red, to the *black man in America*. The Negro problem puzzles statesmen, philanthropists and Christians. The mystery about the presence of ten millions of Negroes chiefly among thirteen millions of whites, no man can unravel. And they are there to stay. No other Christian people ever had such a home mission field as this.

During the period of slavery, many masters labored successfully for the conversion of these sons of Africa. White preachers commonly ministered to congregations of whites and blacks in separate parts of the same meeting houses, and frequently were pastors of large Negro churches. Many Negro churches had Negro preachers, illiterate indeed, but often of great native ability. Thrown into the midst of American life the African acquired in a limited way the English language, was forced to work, by contact with the whites, took on some of the bad as well as the good features of our civilization, and quite extensively accepted the simpler truths of Christianity, often mixed with his superstitions and strange visions. Before the war, comparatively little organized missionary work was done for the Negroes. When the war ended, with their emancipation, they were in a most pitiable plight,—penniless, homeless, domestic relations chaotic, illiterate, degraded, inexperienced in the management of their own affairs, estranged from the whites of the South, religiously unshepherded, tossed on a turbulent sea of passion, dumbly wondering what awaited them in their new world. To them no school house opened its doors, nor if they would could Southern Baptists, impoverished except in individual cases, extend financial aid. The pathetic spectacle of those four million needy souls piteously pleading for sympathy and help, mightily stirred the compassion of the North. Magnificent was the response not only in means but in many of the most cultured men and women for service to the lowly. Even during the war, the Home Mission Society sent missionaries to the refugees or "contrabands" within the lines of the Union Army. Forty years ago it definitely committed itself to what has become a crowning feature of its operations. The simple work at first has become complex. Then, the missionary's chief equipment was the spelling-book and the Bible. Old men and women, eager to read God's word for themselves, met at night with boys and girls for study and for worship. Gradually out of chaos order came; churches, associations and conventions were organized and Negro Baptists, segregated, entered upon their new career. Debarred from many privileges of the whites, they centered their social, intellectual and religious life largely in the church, which was their common rallying place. For it they lived, sacrificed, supporting meagrely indeed their own pastors, built meeting houses, developed remarkable religious zeal. In evangelistic labors, negro preachers, in their way, are pre-eminent; but the many needed at first, as now, instruction in the way of the Lord more perfectly. With their people their influence is almost unbounded. Hence, so far as the general religious and moral uplift of the people is concerned, it must be accomplished largely through

them, and measurably also through Christian teachers of the rising generation.

Accordingly, to this end our efforts chiefly have been directed, by means of well equipped Christian schools, where we may lay hold of the talented tenth man and send him out with mental breadth and balance for the elevation of his people Though the South has done considerable for the maintenance of public schools for the Negroes, yet in the rural districts, where the bulk of them reside, these schools are of short duration and usually of a very inferior order. Nor do they meet the radical need of the race, the development of pronounced Christian character which is our supreme aim. The missionary spirit was behind, is in, and ever must control these institutions. Teachers therein are animated by it. Since their establishment over 7,000 conversions of students have been reported. Five hundred students for the ministry are enrolled annually. Of the 60,000 who have been in these schools, multitudes have returned as lighted torches to their benighted people, making brighter homes, better churches, leaders in moral reforms, good citizens, while a number are taking to Ethiopia the blessings of the gospel.

The making of a race is our mission; a race that in forty years has increased from four to ten millions, with a yet greater ratio of Baptist increase from 500,000 to 2,000,000—a phenomenal thing in modern missions It has been one of the best investments in the world. Many indeed are yet degraded; but are not many whites, even in this old centre of Anglo-Saxon civilization? The Hebrews got out of Egypt in a day, but it took forty years to get Egypt out of them. Who expects the Negro in forty years to overtake the Caucasian with a start of a thousand years? But they are coming on. Forty years ago the Negro preacher who could read was the exception, now of 10,000 preachers, the exception is one who cannot. Out of the depths, up from slavery to noble Christian manhood many have risen, some of them being here to-day. Whoever, therefore, asserts that the American Negro is incapable of high attainments and that time and money have been wasted on him, thereby discounts his own sanity, traduces the race, and dishonors Christ, its Maker and Redeemer.

Christmas At Lodge Grass With The Crows.

BY REV. W. A. PETZOLDT

THE Christmas season at Lodge Grass was a busy one. The making of Indian dolls and calendars by the boys and girls furnished the preliminaries. The log workshop was for a time the center of activities. Here the children, under the direction of the mission workers, were busy with photo work, trimming, pasting, beading, filling orders, and addressing packages ready for mailing. Orders came from 27 different States and soon overtaxed the capacity of the "little Crow factory." The juvenile fingers were not very nimble; each stitch was a serious one and every move as deliberate as that of a master mechanic laying a corner stone. But the work was not without its good fruitage and the first part of the school poultry venture was a success.

The usual number of Indian visitors to the Council Lodge increased perceptibly as Christmas Day drew near, until at the last it seemed as if the stage of perpetual motion had been reached. Opening mission barrels and boxes and selecting and labeling gifts for about 400 Indians is not a light task when one considers the constant stream of Indian guests and the recurring interruptions that come unbidden but demand time and attention. Then for good measure, the 36 school boys and girls persisted in peering in at the windows and lost no opportunity to slip inside if a door were casually left open.

On the day preceding Christmas the chapel was well filled with Indians who had come from far and near to hear the Christmas story. How our hearts ached as we thought of their long bondage in sin and their need of the Saviour. "Gods great gift to the world" was the theme. A good interest was manifested and the service as a whole was one which the missionaries will not soon forget. The Crows made their first offering to Jesus for missions. They gave in money and bead work about $25.00 and other pledges when paid in will bring the total up to at least $50.00. Marjorie Scolds the Bear, one of our school girls, brought the first gift, 25 cents. Quite a number of our school children gave from 5 to 25 cents. White

THE CUSTER BATTLE FIELD, NEAR OUR CROW INDIAN MISSION. THE WHITE SPOT NEAR CORNER OF FENCE SHOWS WHERE CUSTER FELL.

Arm gave $1.50 and pledged $3.50 more. Pretty Shell gave a squaw's saddle to be sold for Jesus and 50 cents in memory of her mother who died two years ago. One Star gave an Indian pony. Bread gave his war bonnet. Several gave moccasins and other articles of bead work. Shows His Ears, an old man who is so crippled that he has to go from teepee to teepee on his hands and knees, pledged 50 cents. When one knows the real poverty of the Crows and how they barely eke out an existence most of the time, this gift for missions is not small. Best of all, some are thinking of giving themselves. Recently six men raised their hands for prayer and three came over to the house for a good long Jesus talk. The leaven is working.

After the service at the chapel the first Christmas gathering of the First Crow Indian Baptist Church was held in the Council Room. The Indians termed it a Jesus feast. Around the table were seated the mission workers, the interpreter, and White Arm and his family. A little prayer and praise service was held, all participating. How our hearts rejoiced that it was possible for this little church thus to meet and to hear prayers offered to God in the Crow tongue. The menu was not elaborate, just a simple dinner with the spirit of fellowship in Jesus prevailing. It was a memorable Christmas eve for the Mission.

Christmas day dawned bright and clear. Early in the morning we drove about a mile to the Indian village situated on the banks of the Little Big Horn. In the midst of the tents and teepees was a large tent. Here the Christmas exercises were to be held. Fires were built, the big tree trailed down and set in place, and the gifts placed on the tree. In all this preparation we were attended by a voluntary committee of about 25 Indians. After a noon day lunch, for which a nearby teepee furnished hot coffee, the time was given to making ready a Christmas dinner for the school boys and girls. Through the kindness of a few interested friends this treat was made possible. A long wide strip of wrapping paper nailed to the frozen ground served as table and cloth, paper plates and tin cups were used in lieu of dishes, and tallow candles gave the necessary light. Each child's place was designated by a Christmas card and letter sent by the Albion, Nebraska, people. The decorations consisted of a small American flag and candle set up at each plate. The table was bountifully spread with good things to eat and a huge turkey graced the center of the feast. The children ate all that nature would allow.

After the fragments had been gathered up for their less fortunate little brothers and sisters, a very creditable program was rendered by the school. Aside from their shyness the children did as well as their pale-faced cousins would have done. White parents were never more proud of their children than were the Crows on that Christmas night. The Jesus talk followed. About 400 Indians sat on the ground in the dimly lighted tent and listened attentively. "They presented unto Him gifts" was the text. With this message went the prayer that soon this people would give to Christ the "gold, frankincense and myrrh" of redeemed and consecrated lives. The camp crier assisted in interpreting, as a loud voice was necessary to reach the outmost limits of the audience. Then came the Christmas tree with its gifts for the Crows from their many friends. The distributing made a busy scene. The dogs barked, the babies cried, and the old men grunted. But everyone had a merry time. It was nearly midnight when the missionaries started for home, tired in body but glad in heart for the opportunity of serving Christ among this people.

An Indian Boy's Letter.

HERE is a copy of a letter which one of the boys in the Crow Indian Mission school wrote to Mrs. Jameson, wife of our District Secretary in Michigan. The handwriting, spelling and punctuation would do credit to any student. "McKinley Not Mixed" is not more than twelve or fourteen, and has taken great interest in making the calendars and dolls for the Christmas sale. These dolls, by the way, are now made all the year around, in response to many demands, and any reader who wants one for a "den" ornament can get one by sending to Rev. W. A. Petzoldt, Lodge Grass, Montana. The price is $1.00, and traders are glad to get them and sell them for $2.00 and $3.00. Here is the letter:

LODGE GRASS, MONT., Crow Indian Mission.

Dear Mrs. Jameson:

I was very glad that I got your letter. I am very pleased with that card that you sent. My teacher's name is Miss Simmons. She read something about the trees this afternoon. She says that the trees eat, sleep, breathe, and die. We had a very nice Christmas here. I got nice things and the Indians were dancing while we had a good time with our teacher. We spoke some pieces Sunday night. I learn more things in this school than I ever have in other schools and I like it very much. We come to church every morning, and to schools every morning except when we are sick. It has been very cold here, 40 below zero. One Sunday we all got new Bibles and we can say the Ten Commandments and the Twenty-third Psalm. Now I say must Good-by.

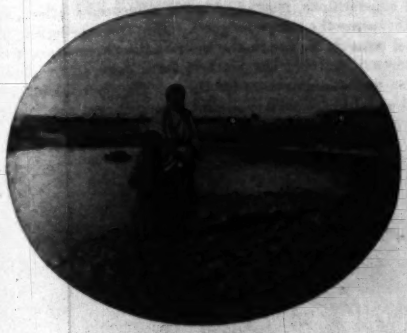
MCKINLEY NOT MIXED.

Coming Changes in China.

AT this time, when China is undoubtedly undergoing changes of radical if not revolutionary nature, the opinions of an educated Christian Chinaman, who has revisited his native land and become conversant with current conditions, are of especial interest. We give therefore this expression from Fung Yuet Mow, the scholarly pastor of our Chinese Baptist Mission in New York, whose field is in the heart of metropolitan Chinatown. His linking of the home work in America into the evangelization of China is most significant. One Chinaman genuinely converted here and carrying the Gospel back with him can reach more Chinese than a score of American missionaries in China. He says: China is now ready for the gospel. Twelve years ago when I went back to China there were many places the missionary could not go, and he was not allowed to stand in the public place to preach. Now he can go anywhere to preach the gospel, even at the front door of the joss house. The happiest time I had was when I went once with a few of our Chinese Christians in Canton city to a great joss house. There is a large public place always crowded with people. I began to preach and they heard patiently and seemed to be so hungry for the gospel that I spoke for an hour and a half.

And another interesting thing was this: In a wealthy city about fifteen miles from Canton, fifteen of our Baptist Chinese contributed $1,500 for a church building. When the church was completed they asked me to preach the first sermon at the dedication. All the officials came to the service and gave a present to the church. That alone is sufficient to show that China is ready for Christ.

Our Little Folks



A SHORE WALK.

In the Nursery.

NELLIE WOODBURY STONE.

Hippity-hop! hippity-hop!
Round the room they go like a top.
Hoppity-hip! hoppity-hip,
The light of fun on each brow and lip

Hippity-hop! hippity-hop!
It seems as if they soon must stop.
Hoppity-hip! hoppity-hip!
No one misses the magic skip.

Hippity-hop! hippity-hop!
Now the moisture is ready to drop.
Hoppity-hip! hoppity hip!
Baby's feet are beginning to slip.

Bless you, my bonny boys and girl!
Without your laugh 'twere a sad old world.
Long may it be ere the music stop
Of your joyous hippity-hippity-hop.

Leominster, Mass.

Our Cosy Corner.

Dear young people and little folks:—

Until nine years ago we had been accustomed to move about in the big ECHOES' house at will, occupying just the space that seemed suited to our needs, but in 1897 we settled down in the three page Department we have since called our own. It now comes to pass that our older friends find some of our windows very attractive and desire to look through them at certain parts of the work less frequently observed than others, and so we are allowed to make for ourselves the very cosiest kind of a cosy corner we can arrange. We are very sure we can do this in a way that will ensure our own happiness and perhaps give a bit of cheer to any of the mothers and sisters who may chance to peep in upon us. This month we shall talk about the Indians and we are sure we shall learn some very interesting things about them.

WE are more than ever encouraged because letters for Our Letter Box are coming in response to the appeal we made in March ECHOES. Our Department will be all the brighter for the cheery messages directly from our young folks.

We felt a bit troubled one day lest Maine should not contribute her share to the Alaska work A welcome visitor was the little maid who came tripping in bringing a sum from the home Junior Society organized fifteen months ago, and now boasting twenty active and twenty-three preparatory members.

HERE is a hint from one of our workers who says the thought has been carried out in several places and to good advantage:—

"I wonder if our Juniors have thought of raising missionary money by selling old rubbers. One society sent to our treasury $1.50 realized from such a sale.

This is the season of the year when your mothers are housecleaning. You can help them by selling the old rubbers, and also the papers that have accumulated during the winter. These sell by the pound when tied in packages."

Our Letter Box

JEWETT CITY, CT., March 22, 1906.

My dear Mrs. Hunt:—

I heard that you wanted to have letters from some of the Band boys and girls so I am writing you one. I belong to the Heavenward Mission Band. It has been the banner band of the Association ever since we organized and once it was the banner band of the state.

At Christmas time we sent Mrs. Wright a nice sweater, some warm gloves, and two handkerchiefs for Nalsoo Yassy, besides dolls, pictures book, and combs for the tree. Some of our mothers have made a lot of clothes for baby Julius Denay, so that his mother Susie might have more time to help Mrs. Wright.

A few Sundays ago Miss Grace Spaulding came and gave us a talk on hogans (Indian houses). She built a little one out of sticks and made it complete except the dirt roof which is the last thing to do.

We had an entertainment a little while ago and one of our boys showed his magic lantern and crawled out of a tepee dressed in an Indian suit, and sang a solo about an Indian.

The last thing was lovely. Some of the older girls gave a drill. They were dressed in white and had Easter lilies. A friend has just given us twenty-five dollars, and we made our leader, Miss Foster, a Life Member of the W. A. B. H. M. S.

Good Bye,

ELIZABETH CLARKE.

From the Crow Indian Mission.

IN recent ECHOES we have said we hoped to have a letter direct from the Mission It has now come from Mrs. Petzoldt, in reference to a box sent from Auburn, Maine, to which the little folks of the Sunday School contributed generously.

We quote from the letter:—

"Your box probably made the longest journey of any ever

received at the Mission. It was just three weeks on the way. We were happily surprised to find in it several gifts marked for the Mission workers. When one is out on the field far from friends such kind thought on the part of the home workers is greatly appreciated. Our little daughter, Genevieve, is much pleased with her remembrances, and as she is not old enough to write, kindly convey to little Ruth Allen her appreciation of the same, and tell her that Genevieve especially delights in dolls and the kitten book has been read from cover to cover. The paints have not yet been used, but have been laid aside for a while with the ribbon and handkerchief.

The nice comfortable is just what we needed. The beautiful leather "housewife" is one of the most unique I have ever seen and will find good service. Our interpreter broke our comb just the week before the box came, so the ones enclosed are very timely. We thank you, too, for the toilet soap, towels, pins and needle book. Not least among the good things was the fine work apron. The Scripture Calendar is very pretty and does duty on our dining room wall.

The gifts marked "for the teacher" were given her and will be duly acknowledged. The candy and nuts were given the children at school. The writing tablets, rulers, and other school supplies were gladly received by Miss Hicks for use in her school, also the kindergarten material. It is quite a task to keep thirty-four ungraded pupils busy, and the material sent will go a long way toward it. We put aside the games, books, marbles, soap, etc., to use when there are sick in the camps, or next Christmas time. I will use the buttons, thread and the package of patchwork in my industrial work.

Perhaps you would like a few items about the work on our field.

A "Jesus Sewing Circle" has been organized among the women and meets every Thursday at the homes or camps of the different members. This meeting is having a salutary effect upon the camps. Often we find upon our arrival that the floors have been washed up, and other indications of cleanliness in honor of the visitors. Several days ago an Indian girl, who is in our school, came to inform me that her mother was going to "scrup" when we came to her house. And of such importance was the event, that the father met us in the road, as we neared the camp, to say his wife was washing up the floor. And when we entered, sure enough, she and her old mother were taking turns at the cleaning process. When they had finished, the father tacked up an American flag and hung a picture on the wall, then they were ready to have us sew. In marked contrast to this we often meet in tents and tepees, where upon entering our heads come in contact with all kinds and conditions of meat in the process of drying, where dogs and the inmates use one common drinking vessel, and where the air is so foul we usually get home with a sick headache, and but little relish for our evening meal. But even in these camps, the leaven is working, and from among them, several are inquiring the True Way. Our most discouraging cases are the young women who have been to reservation and non-reservation schools, and return to their homes only to go back to camp dress, and worst of all, to the old camp ways. It is largely to fit the coming generation of boys and girls for the life before them that our school is established. We want to prove if we can, that in living in the camps and coming in daily contact with their elders and the old customs and superstitions, instead of being influenced by them, *they* will influence the camps for good. That this is being done in a small measure we see in the interest the parents take in the children. Many of the mothers have come to the Mission house to make garments for them. The churches of Cleveland and Indianapolis each sent outing flannel which we are making into garments—dresses, undergarments, and boys' shirts. We have a sewing machine, the gift of a man at St. Louis, at the disposal of the women, and those who do not know how to stitch, we teach. It is often at tedious process, the more so, because cutting and fitting is new work to me. Most of the women are glad to learn; and where they are too old or otherwise indisposed, I usually do the machine work, and let them do the basting. Out of the women who have come to sew, but three could stitch, so you can see our time is pretty well occupied. Our nearest physician lives at the Agency, twenty-five miles distant, so we are called upon almost daily for medical aid. This with occasional camp visits and the numerous calls on our time, makes the Mission life a busy one. But it is all service for the Master, and we are happy for the privilege of serving Him here. May we ask an interest in your prayers that we may be given the Spirit in full measure to do Him service?

Very sincerely yours,

ANNA F. PETZOLDT.

PAPPOOSE OF YELLOW MULE.

[This little girl is now one of our pupils in the Crow Indian Mission School. All the children ride to school on their Ponies.]

Sees its difficulties and yet has courage. An Indian student who had been working on a farm during vacation wrote: "Through the works that I have struggled this summer I have discovered that life on earth is not easy, and I am glad that I did so."

Receipts from New England for March, 1906.

Maine, $1,076.03; Calais, 2nd, Busy Bees of S.S., $5.00; Belfast, 1st, $17.30; West Sumner, Mrs. J. F. Berry, $0.50; Norway, Church, $2.00; Bangor, 1st, $6.58; Damariscotta, Little Gleaners, $3.00; Oakland, $16.75; Caribou, $7.00; Sanford, F. L., $10.00; Turner, Church, $7.16, L. W. Clark, $5.00; Washington and Somerville, Church, $3.00; Saco, Church, $4.00; Topsham, 1st, $11.63; Buckfield, $10.05; Weld and Carthage, Mrs. Luther Hutchinson, $1.00; Sedgwick, $4.80; Wayne, Church, $3.00; East Corinth, $7.50; Damariscotta, $25.81; Bryant's Pond, $3.93; Springvale, $9.80; Waterville, $2.00; Brooklin, $5.00; Jefferson, 1st, $20.00; Lincolnville, Mrs. H. S. Philbrick, $0.50; No. Livermore, $6.25; Kennebunkport Village, $3.00; Lyman, $1.00; Presque Isle, Arnold Stowe Higgins, $1.00; Eastport, Washington St., $7.00; Milo, a Friend, $10.00; Farmington, $10.00; Manset, $8.57; Dexter, $5.20; Portland, 1st, Primary S. S., $8.00; Rockland, 1st, $75.00; So. Waterboro, $0.75; S.S. Class of Miss R. M., $1.00; Bangor, In Memoriam, $10.00; Brunswick, $6.00; Westbrook, $19.75; Saco, Main St., S. S., $2.50; Nobleboro, 1st, Pearl Seekers, $6.00; Calais, 2nd, $38.00; No. Vassalboro, Juniors, $2.50; Owl's Head, $5.50; No. Paris, Mrs W. W. Dunham, $2.85; East Sumner, $4.00; Hartland, Mr. and Mrs. C. F. Pratt, $0.52; Woolwich, Mrs. T. C. Evans, $5.00; Winter Harbor, $4.00; Augusta, $31.00; Alna, $4.00; Saco, $7.75; Bath, 1st, $2.00; Kennebunkport, Helping Hand, $12.00; Waterville, Junior C. E., $5.00; Norridgewock, $10.25; No. Haven, $6.72; Cary, $4.00; No. Kennebunk, $5.00; Skowhegan, Bethany, Mrs. Helen S. Coburn, $50.00, Louise H. Coburn, $30.00; Addison, 1st, $7.80; Aroostook Association, $2.00; Orient, $3.15; Perham, $2.50, Washburn, Church, $9.00; Patten, Miss Mary Fairfield, $1.00; Harrison, Church, $2.00; Biddeford, 1st, Church, $3.50; Paris Hill, 1st, $5.63; Swan's Island, Church, $1.00; Livermore Falls, $23.00; Rumford Falls, $10.00; Warren, $23.78, Birthday Mission Society, $2.00; Thomaston, B.Y.P.U., $0.50; South Paris, $4.50; Sanford, 1st, $6.83; Canton, $11.00; Appleton, Mrs. M. M. Chipman, $2.00; Wayne, $1.00; Gardiner, 1st, $15.00; Waldoboro, $5.80; Foxcroft, Mrs. Sarah Y. Springer, $1.00; Houlton, $28.46, S.S., $7.75; No. Berwick, $10.50; Fairfield, 1st, $19.39; Lewiston, Bates St., $35.00; Thomaston, $26.71; Portland, Free St., $17.00, Willing Workers, $8.00; Bangor, 2nd, $44.52; Millinocket, $10.00; Jay, $2.00, Juniors, $1.50; Camden, Chestnut St., Church, $3.76, Primary S.S., $0.82, B.Y.P.U., $3.96; Biddeford, 1st, $3.85; Hebron, $4.00; Skowhegan, Bethany, $42.91; Tenant's Harbor, $3.00; Freeport, $7.50; Calais, 1st, Milltown, $5.90.

New Hampshire, $674.46; Exeter, 1st, $26.35; Franklin Falls, 1st, $22.18; New London, $29.75; Hampton Falls, $3.00; Suncook, $15.28; Mill Village, $1.50; So. Lyndeboro, $7.00; Cornish, Church, $1.00; Newton, 1st, $15.30; Concord, 1st, $74.91; New Boston, $25.00; Goffstown, $17.00; Troy, $9.65; West Swanzey, $5.50; Manchester, People's, F. L., $3.95; Dover, Central Ave., $20.00; Greenville, $1.00, Church, $3.34; New Ipswich, Friend, $1.00; Milford, 1st, Beacon Lights, $5.00; Newton Junction, $6.00, Junior Band, $0.50; Fitzwilliam, Church, $5.00; Plaistow, Primary Class, $4.00; Nashua, 1st, $10.00; Plainfield, $9.00; Meredith, $6.41; Woodstock, $1.00, Junior, C. E., $0.25; Laconia, 1st, $14.50; Nashua, Crown Hill, $6.40; Hinsdale, 1st, $5.00; Campton Village, $6.75; Sanbornton, 2nd, $7.47; Northwood, $3.00; East Washington, $11.00; Stratham, $2.00; Newport, $12.65; Somersworth, $17.88; Plaistow, $7.00; Rumney, Band, $1.25; Amherst, $2.50; Rumney, $15.50; West Derry, 1st, $12.25; Manchester, 1st, $38.00; Manchester, Merrimack St., $26.03, Juniors, $10.00; Hudson, Mission Workers, $25.00, Lamplighters, $4.00; Manchester, People's, $11.55; Milford, 1st, $17.29; Keene, $24.50; Antrim, 1st, Church, $8.50; Salem Depot, $1.50; Penacook, 1st, $30.00; Chesham, $6.00; Manchester, Swedish, $2.00; Meriden, $2.50; Sanbornton, 1st, $3.50; Lakeport, Union Ave., $8.00.

Vermont, $734.14; No. Springfield, $17.25; Mount Holly, Church, $6.00; Newport, $19.10; Monkton, Mr. Baldwin, $5.00; Derby Centre, $4.40; Essex Centre, 1st, $17.60; Johnson, $12.50; Windsor, $1.00; Wilmington, Church, $5.00; Brandon, $10.12; Cavendish, $7.50; Hinesburg, $8.66; Panton, $6.00, S.S., $1.00; Middlebury, $9.20; Fair Haven, 1st, $15.00; Bristol, Treasure Seekers, $12.15, Y.P.S.C.E., $10.00; Passumpsic, $5.00; Putney, $5.00; Hydeville, $3.00; Grafton, $5.02; Whiting, $5.00; Barre, 1st, $18.82; Addison, Church, $2.25; Rutland, Mother S., $1.00; Mrs. J. F. L., $5.00; So. Newfane, $3.00; Middletown Springs, $6.00; No. Troy, L. A. and M. S., $6.20, F. L., $1.56, Juniors, $2.35; St. Johnsbury, $14.85; Townshend, $7.50; Brattleboro, 1st, $36.21, Church, $9.60; Mrs. Jennie C. Smith, $1.00; West Halifax, Junior S.S. Class, $2.50; Bennington, E. W. Yale, $50.00; Brattleboro, S.S., $25.00; No. Bennington, $10.00, Church, $15.00; East Hardwick, children, $1.50; Chester, $50.89, J. C. E., $2.50, S.S., Class, $3.00; East Hubbardton, $5.00; Richford, $8.00; Brattleboro, Primary, S.S., $8.30; Georgia Plain, $9.00, Young Women, $3.00, Children, $4.00; Rutland, 1st, Converse Circle, $11.76; West Wardsboro, $1.50; South Londonderry, $7.75; East Swanton, $4.00; Brookline, $4.75; Saxton's River, $21.25; Manchester Centre, $7.00; Bennington, $18.50; East Hardwick, Mrs. D. B. Dye, $5.00; Ludlow, $13.50; Bellows Falls, $18.00; Burlington, $38.00; Fairfax, 13.75; Montpelier, $10.00; Groton, $3.00, Juniors, $3.50.

Massachusetts, $7,025.47; Charleston, 1st, Judson Soc., by Mrs. C. F. Byam, $25.00; Newton, Immanuel, Mrs. E. A. Harwood, $100.00; Boston, 1st, $183.50; No. Hanover, $70.00; Brookline, Estate of Mrs. Margaret B. Adams, $50.00; Gloucester, 1st, F. L., $7.00; Becket, $8.35; Boston, M. V. Damon, $1.00; Hudson, $3.00; Greendale, S. S., $2.80; Watertown, $63.00; Littleton, 1st, $3.50; Worcester, Lincoln Sq., J.B.Y.P.U., $1.00; No. Sunderland, $4.10; No. Uxbridge, $25.00; Milford, Pine St., $13.42; Haverhill, 1st, $68.50; West Medford, F. L., $12.10; Dorchester Temple, F. L., $14.69; Canton, 1st, $20.20; Medford, 1st, $81.50; Lowell, Branch St., $5.12; Winter Hill, Primary S. S., $0.50; Mansfield, $3.00; Shutesbury, $3.50; Somerset, Little Helpers Band, $3.07; Roxbury, Friend, $5.00; Boston, Dudley St., $148.63; Winchester $19.80; Greenville, Junior C. E., $3.71; Lawrence, 1st, $64.25; Fiskdale, 1st, Cheerful Workers, $13.50; No. Adams, Cradle Roll, $1.00; Pittsfield, Morningside, $28.75; Everett, 1st, $30.00; Lynn, Essex St., Intermediate S. S., $6.50; Conway, 1st, $3.50; Boston, Ruggles St., $30.15; Florida, $2.00; Wakefield, Cary F. L., $15.30; Wenham, F. L., $25.00; Everett, Glendale, B. Y. P. U., $1.25; Baldwinville, 1st, $18.00; Fall River, 1st, $54.40; Cambridge, 1st, B. S., $5.00; Foxboro, $1.50; Athol 1st, $1.15; Hyannis, $3.00; Watertown, Juniors, $2.00; Agawam, $7.33; Chicopee, 1st, $20.00; Cummington, Juniors, $3.15; East Longmeadow, $3.75; Holyoke, 1st, $14.61, Juniors, $3.00; Springfield, 1st, $128.80, Highland, $46.30, Pansy Band, $1.70, Park Ave. Mem'l, $14.22; Palmer, 2nd, $10.00; Cambridge, Friend, $5.00; Lynn, East, $40.00; Manchaug, $18.00; Bellingham, $3.00; Groton, $21.50; Medfield, $23.34; No. Easton, $7.00; Newton, Immanuel, $10.55; Worcester, John St., $5.00; Haverhill, Mt. Washington, $5.23; Edgartown, 1st, $2.16; Rochdale, Greenville, $17.50; Adams, 1st, $10.00; Brockton, North, $24.50; Whitman, 1st, $10.00; Lanesboro, $2.00, S. S., $0.75; Swansea, $4.50; Cambridge, Old, $100.00; Westminster, 1st, $12.40; Worcester, Dewey St., $21.06; Woburn, 1st, $41.90; Webster, 1st, $25.61; Boston, Swedish, $10.00; Charlestown, 1st, Almira Band, $7.00; Ashland, $6.00; Fall River, 3rd, Y. P. S. C. E., $5.00; Friends, $81.86; Melrose, 1st, J. B. Y. P. U., $2.00; West Townsend, $2.00; Brockton, North, Children, $2.30; No. Hanover, Band, $2.38; Newton Centre, $56.06; Chelsea, 1st, $93.06; Hyde Park, F. L., $16.00; Medford, 1st, Juniors, $3.00; Hingham, $12.00; No. Adams, $25.00; Greenfield, 1st, $18.00; Wakefield, $50.00; Lowell, 1st, $40.00; West Acton, $10.00; Lowell, Worthen St., $53.00; New Bedford, 1st, $22.73; Boston, 1st, Miss Ella D. MacLaurin, $2.00; Boston, Stoughton St., Workers-together, $7.58; Boston, Clarendon St., $151.81; Milford, Pine St., Juniors, $1.50; Cambridge, 1st, $130.36; Everett, Woman's Union, $16.28; Grafton, 1st, $10.75, Primary S. S., $2.50; Baldwinville, Junior C. E., $2.22; Wenham, $3.50; So. Hadley, Mrs. Flora D. Easterbrook, $20.00; Petersham, $7.50; Hyde Park, $28.00; West Medway, $8.35; Newburyport, Green St., $30.00; Fitchburg, Highland, Juniors, $1.00; Adamsville, $2.00, Children, $0.50; Holden, $15.00; Charlestown, 1st, S. S. class of Mrs. Helen M. Ross, $5.00; Lawrence, 2nd, S.S., $2.05; Somerville, 1st, $13.42; Malden, 1st, Primary S. S., $12.00; Dorchester Temple, $35.33; Mattapan, $28.75; Salem, Central, $42.00; East Somerville, $67.19; Medford, 1st, F. L., $10.00; Cambridge, No. Ave., Mrs. M. C. Reynolds, $2.00; Melrose, 1st, $22.00; Worcester, Lincoln Sq., $79.42; Lowell, Fifth St., $20.00; Fayville, $5.25; Sheldonville, $7.00; Pepperell, Mrs. Mary S. Hanks, $2.00; Waltham, 1st, $11.50; Boston, Tremont Temple, F. L. of Mrs. Ricker's S. S. class, $10.00; Lynn, 1st, $51.28; Wenham, Earnest Workers, $2.00; Raynham, $12.63; Holyoke, 2nd, $127.50; Northampton, $10.00; Wales, $15.00; Westfield, $15.68; Turners Falls, $4.50; So. Hanson, $17.50; Canton, $5.00; East Milton, $20.32; Everett 1st, Primary S. S., $6.34; Woman's Union, $0.63; Boston, Brighton Ave., Woman's Assn., $71.09; Fall River, 1st, Friend, $10.00; West Somerville, $8.76; Colrain, 1st, $18.76; Westwood, $7.40; Brockton, 1st, $11.85; So. Yarmouth, $5.00; Rock, $7.00; West Fitchburg, Beth Eden, $15.00; Danvers, 1st., $12.37; No. Scituate, $5.26; Northboro, $2.50; Somerville, Winter Hill, $32.78; Maplewood, 1st, $37.00; Kingston, $6.25; Cambridge, No. Ave., $45.75, Church, $17.45; Cambridge, Immanuel, $2.30, S. S., $3.83; Jamaica Plain, Centre St., $8.00; Chelsea, Mrs. P. R. Mason, $5.00; Watertown, Duncklee Class, $7.00; Dorchester, 1st, $13.00; Millbury, $22.00; Rowley, $11.63; No. Abington, $19.50; Lynn, $76.73; Fitchburg, Highland S. S., Cradle Roll, $0.60; Lawrence, 2nd, Primary Class, $10.00; Brookville, $4.25; Worcester, Pleasant St., $25.00; Worcester, Adams, Sq., $10.55; Whitman, B. Y. P. U., $3.45; Winthrop, $26.21; Roslindale, $4.00; Fall River, 2nd, $23.50; Mansfield, 1st, $11.40; Dighton, 1st, F. L., $7.70, Band, $1.00, S. S. class, $7.30; New Bedford, North, $30.77; Somerset, $8.70; Fall River, Broadway, Y. P. S. C. E., $5.00; Fall River, 1st, Band, $10.00; Dorchester, Blaney Mem'l, $43.00; Mattapan, F. L., $5.05; Cambridge, Inman Sq., $25.50; Charlestown, 1st, Judson Soc., $21.00; East Boston, $13.49; Newton, Immanuel, Young Woman's Mission Club, $45.00; Salem, 1st, Nearer and Farther Lights, $4.00; Stoneham, $20.00; Dorchester, Blaney Mem'l, F. L., $25.00; Westfield, Central, F.L., $5.00; East Dedham, $7.50; Swampscott, Bethany, $10.46, Y. P. S. C. E., $1.00; Newton, Immanuel, F. L., $22.00; West Newton, Lincoln Park, $63.80; Amesbury, Market St., Juniors, $2.50; West Medford, $8.00; Brookline, $51.36; West Boylston, 1st, $23.00; Shelburne Falls, 1st, $1.75; Wenham, F. L., $35.00; Plymouth, Y.P., $4.00; Manchester, $33.56, Band, $3.44; Peabody, $10.00; Framingham, 1st, $21.60, Primary Class, $5.40; Worcester, Lincoln Sq., Band, $42.00; Marlboro, 1st, $30.00; Brockton, Warren Ave., Ella T. Ayer, F. L., $5.50; Methuen, F. L., $20.00; West Bridgewater, S. S., $3.00; Peabody, 1st, F. L., $10.00; No. Attleboro, $13.91, Primary Class, $0.85; Lynn, Essex St., $22.48, Nearer and Farther Lights, $40.00; Worcester, Lincoln Sq., Y. P., $18.00; Chelmsford, Central, Miriam Warren Circle, 7.88; Bernardston, $10.85; Roxbury, Bethany, $5.80; Gloucester, 1st, $47.13, F. L., $15.44; Lynn, Washington St., $32.80; Fitchburg, 1st, Primary S. S., $8.25; Merrimac, $2.85; Worcester, Quinsigamond, $4.00; Lee, 1st, $6.00; Boston, South, $28.15; Greenfield, Pierce St., $10.50; Norwood, $11.55, Y. P. S. C. E., $3.50; West Acton, Friend, $1.00; New Bedford, 1st, Kindergarten, $4.50; Boston, Harvard, St., $2.50; Reading, $43.15; Pittsfield, 1st, $20.80; Hudson, $2.00; Methuen, $35.88; West Newton, Lincoln Park, F. L., $25.00; Cambridge, Broadway, $30.00; Boston, Bunker Hill, $18.25; Carver, $10.90; Fitchburg, Highland, $25.42, Y. P. S. C. E., $3.33; Fitchburg, 1st, $52.00; Gloucester, Chapel St., $63.00; Grafton, Primary S.S., and Jun. Soc., $5.50; Andover, $10.00; Beverly, 1st, $154.78; Worcester, South, S. S., $2.00; Rockland, $15.00; Haverhill, 1st, $9.00; Worcester, South, $13.50; Worcester, 1st, $44.51; Pocasset, $4.00; Worcester, Greendale, Inter. S.S., $1.50; Lowell, Branch St., $20.85; Brockton, 1st, Junior B. Y. P. U., $0.50; Boston, Ruggles St., Senior Prim. Dept. of S. S., $7.00; Newton Centre, F. L., $32.50; Maplewood, $6.55; Boston, Ebenezer, $3.78; Dorchester, Blaney Mem'l, $3.00; Gardner, 1st, $20.00; Lawrence, 1st, F. L., $15.00; Scituate, Sherman's Corner, $3.50; Brockton, 1st, Stewart Soc., $25.00, B. Y. P. U., $4.00; Randolph, 1st, $22.92; Natick, $14.15, F. L., $3.14; Ashland, Children, $1.00; Arlington, 1st, $50.00; Weston, $85.00; Weymouth, $10.80; Miss Graves' Primary Class, $1.50; Billerica, 1st, $10.00; Haverhill, Portland St., $76.17; Amherst, $20.50, Juniors, $3.10; Chicopee, Central, $16.00; Cummington, $6.00; Holyoke, 2nd, $5.76; Springfield, State St., $167.00; West Springfield, $4.00, Juniors, $1.75; Long Plain, $3.50; Worcester, Greendale, $11.00; Orange, $14.07; Boston, Warren Ave., $35.00; Cambridge, Friend, $5.00; Dighton, $29.80; Lawrence, 2nd, $76.63; Worcester, Dewey, St., $4.17; Wakefield, 1st, $8.00; Needham, 1st, $21.00; Worcester, Dewey St., Juniors, $10.00, Revere, 1st, $15.00; Maplewood, $7.25; No. Reading, $5.12, B. Y. P. U., $2.70; Boston, Tremont Temple, Benevolent and Miss. Soc., $257.00; Boston, Tabernacle, $25.00.